



Shan State Buddhist University

The 1st Kathina Ceremony of SSBU & the Conference on Theravbada Tradition Kathina (Program & Abstracts)

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သင်္ဂဟသီတင်းခွင့်ကို စာတမ်းဆက်ပွဲ
[ကထိန်သင်္ဂဟသီတင်းခွင့်: သီတင်းခွင့်]

2016, November 5-7

Shan State Buddhist University (SSBU)
Pa-Yar-Pyu, Taunggyi, Shan State
Union of Myanmar



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The Theravada Kathina Conference and the 1th Kathina Ceremony of Shan State Buddhist University (SSBU) and The 32th Kathina Robe-Offering Ceremony of Aung Pyitan Co., Ltd

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Shan State Buddhist University

**The 1st Kathina Ceremony of SSBU &
the Conference
on Theravbada Tradition Kathina**

2016, November 5-7

Program Schedule

Program
The First Kathina Ceremony of SSBU
and Theravada Tradition Kathina Conference &
the 32nd Kathina Ceremony of Aung Pyitan Co., Ltd

Organized by Shan State Buddhist University (SSBU)
Shan State Buddhist University, Taunggyi, Shan State, Myanmar
Saturday-Monday, November 05-07, 2016

Thursday 03 November 2016	Arrival of overseas delegates in Yangon
Friday 04 November 2016	Delegates transit from Yangon to Heho (Taunggyi)
Saturday 05 November 2016	Conference on Theravada Tradition Kathina (Pali)
Sunday 06 November 2016	Conference on Theravada Tradition Kathina (English)
Monday 07 November 2016	Kathina robe offering ceremony
Tuesday 08 November 2016	Morning- Departure of Overseas Delegates from Heho to Yangon,
Wednesday 09 November 2016	Departure of Overseas Delegates from Myanmar

Program

The International Theravada Tradition Kathina Conference
Organized by Shan State Buddhist University (SSBU)
Shan State Buddhist University, Taunggyi, Shan State, Myanmar
Saturday-Monday, November 05-07, 2016

Saturday 05 November 2016 : Theravada Tradition Kathina Conference(Pali)

Morning Session: Opening Ceremony

MC: Ven.Devindabhipala, Dhammacariya, BA (PBU), MA (Kelaniya, Singapore), PhD Candidate (Mahidol), Shan State Buddhist University, Taunggyi, Shan State, Myanmar

Ven.Nyanasamilankara, Dhammacariya, MA (Kelaniya & BPU), MPhil Candidate (Peradeniya) , Shan State Buddhist University, Taunggyi, Shan State, Myanmar

06:00-07:00	Breakfast
07:00-07:30	Arrival of participants at SSBU campus
07:30-08:00	Registration and arrival of all participants in Conference Hall, SSBU
08:10-08:10	Inviting the President, Moderator and Morning Session Presenters to the stage
08:10-08:20	Lighting led by the Most Ven.Dr. Pannananda, Dhammacariya, Hon. PhD (MCU), Aggamahaganthavacaka Pandita, Aggamahasaddhammajotikadhaja, Aggamahapandita, Chairman of Shan State Sangha Council; Vice-Chairman of State Sangha Mahanayaka Committee of Republic of the Union of Myanmar, the Abbot, Wat Dhattaw Monastery, Loilem, Shan State, Myanmar
08:20-08:30	Opening the Ceremony by Reciting <i>Namotassa</i> in homage to triple gems led by the Most Ven. Kumara Aggamaha Pandita, Aggamaha Ganthavacaka Pandita, Rector of State Pariyatti Sasana University (Yangon) and Chief Abbot of the Thein Daw Gyi Pariyatti Monastery, Yangon
08:30-08:40	Svāgatakathā (Welcome Speech in Pali) the Most Ven.Dr. Pannananda, Dhammacariya, Hon. PhD (MCU), Aggamahaganthavacaka Pandita, Aggamahasaddhammajotikadhaja, Aggamahapandita, Chairman of Shan State Sangha Council; Vice-Chairman of State Sangha Mahanayaka Committee of Republic of the Union of Myanmar, the Abbot, Wat Dhattaw Monastery, Loilem, Shan State, Myanmar
08:40-09:00	Uyyojanakathā (Opening Speech in Pali) the Most Ven. Kumara Aggamaha Pandita, Aggamaha Ganthavacaka Pandita, Rector of State Pariyatti Sasana University (Yangon) and Chief Abbot of the Thein Daw Gyi Pariyatti Monastery, Yangon
09:00-09:40	Lankāḍīpe kathinacivaradānanakaro

	Ven. Prof. Dr. M. Wijithadhamma PhD, Dept. of Pali & Buddhist Studies, University of Sri Jayewardenapura, Sri Lanka
09:40-10:20	Kathinacivarena Maggaphalaṃ Uppannaṃ Ven. Pandita, Sasanatakkasilamaha Dhammacariya, MA. (ITBMU), Asst. Lecturer, International Theravada Buddhist Missionary University, Yangon
10:20-11:00	Syāme vā Dayyaratthe vā kathinadussadānaṃ Phramaha Wiwat, Pali Parian 9, Abhidhamma Pandita, MCU Thailand, Lecturer, Hatyaisitaram monastery, Thailand
11:00-11:10	Presenting Certificates
	Morning Session Group Photo
11:10-12:30	Luncheon
	Afternoon Session
	MC: Ven. Mahosadhalankara , Dhammacariya, Ganthavacakapandita, MA (Kelaniya), PhD candidate (Peradeniya), Shan State Buddhist University, Taunggyi, Shan State, Myanmar
12:30-13:10	"Syāmaratthe Kathinacivaradānussavo" Ven. Nyanasamilankara , Dhammacariya, MA (Kelaniya & BPU), MPhil Candidate (Peradeniya), Shan State Buddhist University, Taunggyi, Shan State, Myanmar
13:10-13:50	Mālayasiapadese kathinadussapavenikathā Ven. Phramaha Caran Buddhapiyo, Pali Level 09, Lecturer of Pali, Wat Partarnnamthp Korat, Thailand
13:50-14:00	Presenting Certificate
14:00-14:20	Group Photo
14:20-14:40	Tea-break
	Evening Session
	MC: Ven. Dhammasiri , BA Honor (Kelaniya), MA (Kelaniya), Lecturer, Sariputta College, Muse & the Head of the Education Committee, Jeyyasukha Monastic School Namkham
14:40-15:20	Kambujaratthe Kathinadānappaveni Ven. Sem Chhunly (Sobhito), BA (Prah Sihanouk Raja Buddhist University, Cambodia); MA in Pali (Peradeniya); PhD Candidate in Pali (Kelaniya), Cambodian International Buddhist Studies Centre, Sri Lanka
15:20-16:00	Ko Kathinattharo? Ven. Ashin Gunisariya, MA, PhD Candidate (Annamalai, University, India), Dhammaduta College, Bago, Myanmar

16:00-16:10	Presenting Certificate
16:10-16:30	Moderators Report
16:30-16:40	Nigamanāṣṣakathā- Closing Remark Ven.Nyanasamilankara, Dhammacariya, MA (Kelaniya & BPU), MPhil Candidate (Peradeniya) , Shan State Buddhist University, Taunggyi, Shan State, Myanmar
16:40-16:50	Anumodana katha- Vote Thanks (Pali) Mahosadhalankara, Dhammacariya, MA (Kelaniya), PhD candidate (Peradeniya, Sri Lanka), Shan State Buddhist University, Taunggyi, Shan State, Myanmar
16:50-17:00	Sharing Meritorious Deeds by chanting "ettāvatā ca amhehi sampadam puññasampadam" stanza
The End of Pali Conference	
Delegates Return to Hotel	

Evening Dhamma talk in Shan	
19:00-20:30	Ven. Prof. Dr. K. Dhammasami, DPhil (Oxford), Founder, SSBU & Executive Secretary, IABU & IATBU; Professor, ITBMU; Fellow & Buddhist Chaplain, Oxford Centre for Buddhist Studies, University of Oxford Venue: SSBU Main Campus

Sunday, 06 November 2016 : Theravada Tradition Kathina Conference (English)
Morning Session: Opening Ceremony

Moderator: Dr. Mahapanna, PhD (Assumption University), Sariputta College, Muse

MC: Ven. Vicittabhipala, Dhammacariya, Khammatthanacariya, MA (Kelaniya), Shan State Buddhist University, Taunggyi, Shan State, Myanmar

06:00-07:00	Breakfast
07:00-07:40	Arrival of participants at SSBU main Campus
07:40-08:10	Registration and arrival of all participants in Conference Hall, SSBU
08:10-08:20	Inviting the President, Moderator and First Session Presenters to the stage.
08:20-08:30	Lighting led by the Most Ven. Dr. Pannananda, Dhammacariya, Hon. PhD (MCU), Aggamahaganthavacaka Pandita, Aggamahasaddhammajotikadhaja, Aggamahapandita, Chairman of Shan State Sangha Council; Vice-Chairman of State Sangha Mahanayaka Committee of Republic of the Union of Myanmar, the Abbot, Wat Dhattaw Monastery, Loilem, Shan State, Myanmar
08:30-08:40	Opening the Ceremony by Reciting <i>Namotassa</i> in homage to triple gems led by the Most Ven. Dr. Pannananda, Dhammacariya, Hon. PhD (MCU), Aggamahaganthavacaka Pandita, Aggamahasaddhammajotikadhaja, Aggamahapandita, Chairman of Shan State Sangha Council; Vice-Chairman of State Sangha Mahanayaka Committee of Republic of the Union of Myanmar, the Abbot, Wat Dhattaw Monastery, Loilem, Shan State, Myanmar
08:40-09:20	Kathina and its Sociological and Psychological Significance Ven. Prof. Dr. K. Dhammasami, DPhil (Oxford), Founder, SSBU & Executive Secretary, IABU & IATBU; Professor, ITBMU; Fellow & Buddhist Chaplain, Oxford Centre for Buddhist Studies, University of Oxford, Aggamaha saddhammajotika, Aggamaha Ganthaavacaka Pandita
09:20-10:00	Kathina Tradition as Reflected in the Pali Canon Ven. Prof. Dr. Acara, PhD (BDh) Head of the Department, State Pariyatti Sasana University, Mandalay
10:00-10:40	Kathina Tradition in Thailand Ven. Dr. Phra Dhirapañño Medical Doctor, Pali Level 06, Vice abbot of Wat Pah Boonlorm, first class honor American board of Pediatrics, Children's Hospital Michigan, Thailand
10:40-10:50	Presenting Certificate
10:50-11:00	Morning Session presenters Group Photo
11:00-12:30	Luncheon

Afternoon Session	
Moderator: Ven. Prof. Dr. M. Wijithadhamma PhD, Dept. of Pali & Buddhist Studies, University of Sri Jayewardenapura, Sri Lanka, Shan State Buddhist University, Taunggyi, Shan State, Myanmar	
MC: Nang Num Htwe, B.Sc Physics, (Taunggyi University), MA Candidate (MCU)	
12:30-13:10	Kathina Traditional Ceremony in Cambodia Ven.Dithvirak PhD Candidate in Pali (Kelaniya), MA (Peradeniya) BA (Preah Sihanouk Raj Buddhist University, Cambodia) , International Cambodion Buddhist Studies Centre, Sri Lanka
13:10-13:50	Making the Robes in the Theravada Tradition Ven.Dr.Ashin Kesara MA, PhD (ITBMU); Lecturer, Department of Vinaya (ITBMU), Yangon
13:50-14:00	Presenting Certificate
14:00-14:20	Group Photo
14:20-14:40	Tea-Break
Evening Session	
Moderator: Ven. Prof. Dr. Acara, Department of English, State Pariyattisasana University, Mandalay MC: Ven. Khemindasara, BA (BUP), MA (BUP), Shan State Buddhist University, Taunggyi	
14:40-15:20	Kathina: The Lost Diamond Ven. Sarana BA (Buddhist and Pali University of Sri Lanka), From Czech Republic Residing at Shwe Oo Min Dhammasukha Tawya Yeithar, Yangon
15:20-16:00	The Rites and Rituals related to the Kathina Ceremony in Sri Lanka Ven.Dr. P.Yasasi, PhD (University of Jayewardenapura), Lecturer, University of Sri Jayewardenapura, MA (Kelaniya & BPU), BA (Special) First Class, University of Sri Jayewardenapura, Sri Lanka
16:00-16:10	Presenting Certificate
16:10-16:30	Moderator Report
16:30-16:40	Closing Remark Ven.Dr. Pandavabhipala, Dhammacariya, MA (Kelaniya) PhD (Mubai), Shan State Buddhist University
16:40-16:50	Votes of thank Ven.Pannabhoga, Dhammacariya, MA (Kelaniya), PhD candidate (Mahidol), Shan State Buddhist University, Taunggyi
16:50-17:00	Sharing Meritorious Deeds by chanting "ettāvatā ca amhehi sampadam"

puññasampadam" stanza	
Delegates Return to Hotel	
Pre-meeting of the Association of Myanmar Buddhist Universities, Colleges and Academies	
17:30-18:00	Arrival of members of AMBUC in meeting hall
18:00-19:30	AMBUC Pre-meeting at SSBU
Evening Dhamma talk in Burmese	
19:00-20:30	Dhamma Talk in Burmese by Tipitaka Sayadaw Ven. Gandamalalankara, Tipitakanikaya monastery, Yangon

**The 1th Kathina Ceremony of SSBU
and the 32nd Ka Robe-Offering Ceremony of Aung Pyitan Co.Ltd
Shan State Buddhist University, Taunggyi, Shan State, Myanmar**

Monday, 07 November 2016 : Morning 09:00

MC: Ven Vicittabhipala, Dhammacariya, Kammatthanacariya, MA (Kelaniya), Shan State Buddhist University, Taunggyi

06:00-07:00	Breakfast
07:00-08:00	Arrival of participants at SSBU complex
08:00-08:30	Arrival in the Dhamma Hall for the Kathina Offering Ceremony
09:00-10:30	Opening the Ceremony by Reciting <i>Namotassa</i> in homage to triple gems led by the Most Venerable Sitagu Sayadaw Dr. Ashin Nyanissara, Chancellor and Chairman of the Board of Director, Sitagu International Buddhist Academy
10:30 –11:00	Kathina Ceremony and Donation Ceremony of the Master Lodge (1) and Concrete Tank for Water storage
11:00-12:00	Luncheon
12:30 – 6:00	Sightseeing to Kakku Pagoda and Shwe Phone Pwint Pagoda, Taunggyi

Afernoon 2:00 PM

Meeting of the Association of Mynmar Buddhist Universities, Colleges and Academies	
14:00-14:30	Arrival of members of AMBUC in meeting hall
14:30-16:30	AMBUC Meeting at SSBU



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2016, November 5-7

Messages



**Pali Uyyojanakathā
(Pali Opening Speker)
The Most Ven. Kumara, Aggamahapandita,
Aggamahāganthavācakaṇḍita
Ractor, State Pariyatti Sasana University, Yangon**

The Most Ven. Kumara, Aggamahapandita, Aggamahaganthavacakapandita, Rector of State Pariyatti Sasana University (Yangon) and Chief Abbot of Thein Daw Gyi Pariyatti Monastery, Yangon.

The Most Venerable graduated with Dhammacariya (BA in Buddhist scriptures) from Mahabodhi Pariyatti Institute, Thone Khwa, Yangon. Most Venerable was conferred with The Buddhagu Bapakan Kancanakiartigun-Higest Decoration of Excellence (2011), Thailand the World Buddhist Outstanding Leader Awards (2016), Thailand. He was conferred with the honorary titles Aggamahagantha vacakapandit (1994) and Aggamahapandita (2004) by the government of Republic of the Union of Myanmar.

Most Venerable served lecturer at Mahavisutaraa Pariyatti Institue, Pakhokku, Magway (1970-1980); at Mahabodhi Pariyatti Institue, Yangon (1981-1986); at State Pariyatti Sasana University, Yangon (1987-1992); at Buddhist Monastic Abbot Training Centre, Yangon (1986-2015). At the present the most Venerable is the abbot of Thein Daw Gyi Pariyatti Monastery, Yangon.

Marammamābhisāmaggīraṭṭhe syāmaratṭhe Taunggyinagare
SyāmaratṭhaBuddhinikhilamahāvijjālaye
kathināyattapottthakārocanasabhāyaṃ
uyyojanakathā

Āyasmākumāratto
Aggamaha Pandito,
Aggamahaganthavacakapandito

mahāpāmoḥhācariyo
marammahāvijjālaye
verikkhepanagare

Kathesi kathinaṃ thomyaṃ, nātho vītakathaṃkatho
tabbidhiṃ saṃsandissāma, kathaṃ kathaṃ pahātave.

Nātho	= sattānaṃ diṭṭhadhammikasaṃparāyikānaṃ vuḍḍikāmo bhagavā.
Vītakathaṃkatho	= saṃsayavicikicchāmalehi visuddho.
Thomyaṃ	= vālukā gaṅgā viya pubbabuddhehi guṇānisamsehi pasamsito.
Kathinaṃ	= ekavassamhi ekamāsameva ārame ekavārameva dātabbaṃ dullabhaṃ mahākathinasabhaṃ.
Kathesi	= dāyakaṭṭhagāhānaṃ parisuddhena anujānāti.
Mayaṃ	= kathināyattasaṃsandanasabhaṃ pasāritānaṃ no.
Kathaṃkathaṃ	= kathinkammāyattakathaṃ vinayapiṭake nānāgantesu āgataṃ pakāsetvā nānācariyānaṃ nānāvādāni vibhāvetvā pavattasaṃsayavicikicchānaṃ.
Pahātave	= pahānatthāya nissamsayanibbikicchāya.
Tabbidhiṃ	= kathināyattapaññattitantiṃ vinayavidhiṃ.
Saṃsandissāma	= aññamaññaṃ ācariyavādaṃ saṃsanditvā sākacchāsabhaṃ karoma.

Idāni āyasmando syāmaratṭha Buddha mahāvijjālaye videsehi ceva marammaratṭhābhisāmaggīratṭhato nānādesehi ca āgatānaṃ sannisinnānaṃ nānāverajja-kānaṃ therānu-therānaṃ dassanena amhākaṃ samaṇadassamaṇgalañceva dhammassana dhamma sākacchāmaṇgalañca mahākusalañcayokāsañca labhāma.

Idāni amhākaṃ marammaratṭhābhisāmaggīratṭhe gāmanigamanagaresu tesu tesu thānesu dāyakā bhikkhusaṅghassa kathinacīvaraṃ datvā kathinasabhaṃ pasāraṅkālo.

Yasmā amhākaṃ pure marammaratṭhe mahātherānaṃ vinayagarukena ceva dāyakānaṃ Kathināyattadesanaṃ yebhuyyena desitūṃ anussukabhāvena ca kathinacīvaradāyakā appakā ahesunti maññaṃ. Tena mahāpuññaṃ mahātherānaṃ nivāsārāmesuyeva kathinadāyakā kathinacīvarāni datvā kathinasabhaṃ pasārenti.

Idāni pana dāyakā kathināyattānisamsaṃ natvā purimavassaṃvutthabhikkūnaṃ kathināyattapañcānisamsāni anubhavanatthāyaceva sayampi saṅghikacīvaradānassa

uppādanatthāya ca puññānubhāvaṃ saddahitvā tesu tesu thānesu saparivāraṃ ānisaṃsapaccayehi saddhiṃ kathinacīvaraṃ dadanti. Tena yebhuyyena āramaṃ āramaṃ kathinasabhaṃ pasārayiṃsu.

Atīte āyasmanto dāyakā kathinacīvaratthāya vatthāniceva piṇḍapātakhādāniya bhojanīyañca ādāya aruṇuggamaṇakāle pubbaṇhasamaye vā āramaṃ āgantvā “imaṃ kathinacīvaraṃ saṅghassa demā”ti vā “imaṃ kathinacīvaraṃ kathinatthāya demā”ti vā “imaṃ kathinacīvaraṃ saṅghassa dema. Yathādhammaṃ kathinaṃ attharituṃ”ti vā vatvā denti.

Tadā bhikkhusaṅghaṃ sannipātāpetvā kathinatthārabhikkhuṃ ceva kathinacīvaraṃ ca vicāretvā cīvarasibbanatthāya keci rajanaṃ pacīṃsu. Keci cīvara pamānavatthūṃ pasāretva vatthāni khaṇḍakhaṇḍikaṃ vicāretvā suttena bandhāpetvā cīvarasibbanakammaṃ karonti.

Aññakiccesu mahātheroti vā dhammakathikoti vā gaṇavācakoti vā saṅghassa kiccakārakoti vā puggalavisesaṃ thapetvā kiccāni karonti. Kathinacīvarasibbanakicce pana visesapuggalā natthi. Atīte padumabuddhakālepi hi aggasāvaka “sālatthero” kathinadussaṃ pattiggahesi. Tadā padumasammāsambuddhopi sayam suttaṃ sūcipavecana kiccaṃ karoti. (Buddhavaṃsa, aṭṭha, 213-4)

Padumuttarabuddhakālepi aggasāvako sujātatthero kathinacīvaraṃ pattiggahaṇa kālepi padumuttarasammāsambuddho bhikkhuhi saddhiṃ yeva kathinacīvarasibbana kiccaṃ ussukkaṃ akāsi. (Vinaya, aṭṭha, 3.390)

Yasmā pana kathinacīvaraṃ lahuṃ sibbitvā rajāpetvā tadaheva kathinakammaṃ karoti. Puna aruṇaggamane pana ābhidosikacīvarattā kathinakammaṃ kātuṃ na sakkā. Tena kathinacīvaraṃ “na ābhidosikacīvara”mti vuccati. Idāni pana na ābhidosikkacīvaraṃ yebhuyyena kathinacīvaranti na jānanti. Kathinacīvarassa pariniṭṭhitacīvarattā.

Pacchimakattikapuṇṇamadivase vā aññataracīvarakālasamaye vā cetiyaṅgaṇe tantavāye āmantetvā sakalarattiṃ vīvaraṃ vāyāpetvā aruṇuggamaṇavelāyaṃ cīvaraṃ sibbetvā baddhapāṭibimbassa cīvaraṃ denti. taṃ adhunā “na ābhidosikacīvaranti” jāniṃsu.

Keci pana mahātherā kathinānisaṃsāni anulomaṃ katvā dāyakāpi anubhavitabbanti desenti.

Keci pana kira avinayakovidā lobhapakatikā atthatakathinaṃ uddharitvā punappunaṃ kathinaṃ atthariṃsūti suñimhā. taṃ ayuttameva vinayaviruddhañca. Tena vinayagarukā mahātherā taṃ garahiṃsu jigucchīṃsu.

Tasmā idāni kathināyatthapothakārocanaṃ karontehi bhikkhūnaṃ vinaya-kammakusalatthāya ceva kathināyatthakiccesu kusalena kathinakammā- vahanatthāya ca vinayasāsanassa vuddhiyā viruḷhiyā vepullāya bhavissati. “anāgate sāsanaṃ lajjī rakkhissati”ti pubbamahātherānaṃ manorathapūraṇī paripūressatīti pasannā hotha. Tena mayaṃ kathināyatthapothakārocanaṃ pasārayissāma.

sāsanavasse saṭṭhādhike dvisahassapañcasate.
aṭṭhasatyaḍhike sāke, tisatekasahassake.
pacchimakattikamāsassa cha dine sanidivase.



Shan State Buddhist University

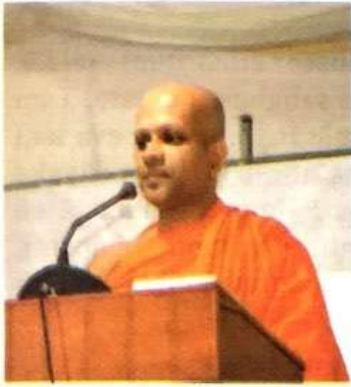
**The 1st Kathina Ceremony of SSBU &
the Conference
on Theravada Tradition Kathina**

2016, November 5

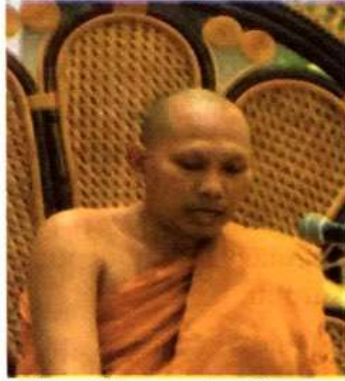
Abstracts (Pāḷi)

Speakers (in Pali)

The 2nd International Pali Conference: The Theravada Tradition Kathina Practices and Its Social and Psychological Benefits



Ven. Prof. Dr. M. Wijithadhamma
Ph.D (Peradeniya),
Professor & the Head of the
Dept. of Pali and Buddhist
Studies, University of Sri
Jayewardenepura,
Sri Lanka



Ven. Phramaha Caran Buddhappiyo
Pali Level 09,
WatPartarnnamthp
Korat, Thailand



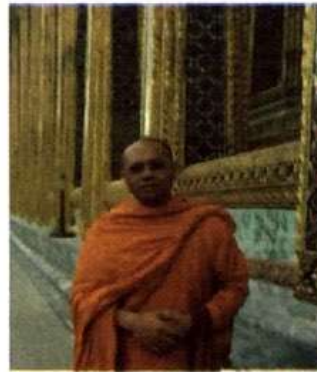
Venerable Sem Chhunly (Sobhito)
BA (Prah Sihanouk Raja Buddhist
University, Cambodia); MA in Pali
(Peradeniya); PhD Candidate
(Pali), (Kelaniya), Sri Lanka



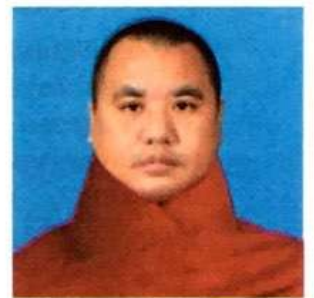
Ven. Nyanasamilankara
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Shan State, Myanmar



Ven. Dr. Pandita,
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Sirilaṅkādiṭṭhe Kaṭṭhinapūjāmaho

Sirilaṅkādiṭṭhe Sirijayavaḍḍhanapura Vissavijjālaye
Pāli-Buddhadhamma-ajjhayanāmsādhīpatibhūtena
Mahācariyena Vijitadhammena (Wijithadhamma) bhikkhunā¹

Vutthavassānaṃ mahāpavāraḷāya pavāritānaṃ bhikkhūnaṃ kaṭṭhinaṃ attharituṃ sakkā. Odātavasanehi dāyakehi eva ticīvarato ekaṃ cīvaraṃ kaṭṭhinanāmena saṅghassa dīyate. Taṃ kaṭṭhinapūjāmaho'ti pākaṭaṃ. Amhākaṃ Laṅkādiṭṭhe assayuja-kattikamāsānaṃ antare eva taṃ pūjāmahaṃ pavattīyate. Vutthavassā bhikkhū attano attano gocaragāmesu paccayadāyake pakkosāpetvā karoṭṭha puññāni'ti ovaḍanti. Te janā antovasse kīlena kālaṃ vā sabbadā vā virāhamāgantvā buddhavandanā-bodhivandanādayo pūjāyo karonti, parittaṃ bhaṇanti, dhammaṃ suṇanti, saṅghassa nibaddhabhattaṃ denti, bhesajjena upaṭṭhahanti. Vihāresu khaṇḍapphullapaṭisaṅkharāṇampi karonti.

Bhikkhūsu mahāpavāraṇāya pavāritesu gahaṭṭhā imasmiṃ dine mayaṃ saṅghassa kaṭṭhinacīvaraṃ demā'ti sammutiṃ katvā tato pubbe dīvaṃ vā tīhaṃ vā tatodhikataṃ vā sattāhaṃ vā atirekasattāhaṃ vā dhammadesanā vā parittadesanā vā tesattatiṭṭhāpūjā mahādayo aññapūjāmahaṃ vā karonti. Yasmiṃ divase saṅghassa kaṭṭhinaṃ dīyate tasmīṃ divase aruṇuggamanato pubbe mahājanā bherikaṃsatālādīhi ca nekehi naccavāditehi ca parivāretvā mahantena pūjāsakkārena ekaṃ setadussaṃ vā kāsāyaṃ vā gocaragāme tattha tattha netvā pūjāparivāraṃ karontā aruṇuggamanato pacchā vihāraṃ āharanti. Imasmiṃ vattamane keci janā niṭṭhitacīvarāni'pi āharanti. Katthaci pubbadine sāyaṇhasamaye'pi taṃ pariḥāraṃ karonti. Api tu vattaṃ vā cīvaraṃ vā na vihāraṃ pāpuṇanti. Pariḥāraṃ gāme paricaritvā yassa kassaci dāyakassa gehe ṭhapetvā pāto'va vihāraṃ āharanti. Sace setadussaṃ pūjenti tena saddhiṃ rajanāni ca sūcisuttādayo ca pūjenti.

Vihāraṃ netvā saṅghe nimamtetvā idaṃ kaṭṭhinadussaṃ atha vā cīvaraṃ saṅghassa demā'ti vatvā saṅghassa pūjenti. Ekaccesu vihāresu pāto'va taṃ pūjāmahaṃ pavattīyate. Tadekaccesu majjhaṇṇe vā aparaṇṇe vā. Laddhakaṭṭhinadusso atha vā cīvaro saṅgho vutthavassassa pavāritassa ekassa bhikkhussa fiatti dutiyāya kammavācāya deti kaṭṭhinaṃ attharituṃ. Yebhuyyena bahuṃ vihāresu uposathagharesu eva kammavācaṃ bhaṇanti. Uposathagharābhāvattā ekaccesu vihāresu anto sīmāya bhaṇanti. Ekaccesu padesesu saṅghamajje kalālaṃ pattharivā taṃ sīmaṇ'ti sallakkhetvā tattha ṭhatvā kammavācaṃ bhaṇanti. Dve eva bhikkhū kammavācaṃ bhaṇanti. Laddhakaṭṭhinadussā bhikkhū tehi cīvarāni katvā kaṭṭhinaṃ attharanti. Ye niṭṭhitacīvaraṃ labhanti te tena cīvarena kaṭṭhinaṃ attharanti. Atthatakaṭṭhinā kaṭṭhinaṃ anumodanti. Arādhitā āgantukā bhikkhū'pi kaṭṭhinapūjāmahanāṃ āgacchanti. Mahājanā tesāṃ bhikkhūnaṃ dānaṃ denti.

Yasmiṃ divase kaṭṭhinapūjāmahaṃ karīyate tasmīṃ divase pubbarattibhāge atthatakaṭṭhinena bhikkhunā vā aññena vyattena paṭibālana bhikkhunā vā kaṭṭhinānisarṇsa-dhammadesanaṃ pavattīyate. Sabbe janā mahatādarena taṃ sotukāma bhavanti.

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Kathinacīvarena Maggaphalaṃ Uppannaṃ

Bhadanta Paṇḍitattherena¹ Racitamidaṃ

Nānādesiya Theravāda

Buddhasāsana

Dhammadhūta

Mahāvijjālayaṃ

Verikkhayanagare Marammaratṭhe

Uddeso—Idaṃ Pāḷipañṇakaṃ Marammaratṭhe vasantā saṅghassa Kathinakammavidhiyā samban-dhaṃ kāraṇaṃ. Mamma-bhikkhūhi kathinatthāraṃ Vinayapiṭake Mahāvagge āgatehi nayehi atthataṃ. Taṃ ‘Ledi Sayādaw’ ti vissuto Nāṇatthero Mammabhāya saṅkhepena satta vidhāni likhi—“**စံ ခြေ ပေးသွင်း၊ ဇနု ထိုးပေး၊ တင် ခင်းသုစောဒါ**” ti.

Taṃ vacanaṃ vitthāremi Pāḷibhāsāya seyyathidaṃ (1) Kathinadāyakehi dinnam cīvaraṃ saṅghena attharitaṃ. (2) Kathinatthārahābhikkhusaṅghena vicinitabbo. (3) Saṅghena tassa bhikkhussa ñattidutiya-catutthakammavācāya kathinacīvaraṃ dātabbā. (4) Tato tena bhikkhunā purāṇāni adhiṭṭhitāni ticīvarāni ekacīvaraṃ paccuddharīyati. Sace saṅghāṭiyā kathinaṃ attharati, atha purāṇa-saṅghāṭipaccuddharīyati. Sace uttarāsaṅghena kathinaṃ attharati, atha purāṇa-uttarāsaṅghapaccuddharīyati. Sace antravāsakena kathinaṃ attharati, atha purāṇa-antravāsakapaccuddharīyati. (5) Tato kathinaṃ attharituṃ navassa cīvarassaekaṭṭhāne kappabindumtīni vā ekaṃ vādadeyya. (6) Sace saṅghāṭiyā kathinaṃ attharati, tadā taṃ gahetvā vadeyya—‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’ ti. Sace uttarāsaṅghena kathinaṃ attharati, tadā taṃ gahetvā vadeyya—‘imaṃ uttarāsaṅghaṃ adhiṭṭhāmī’ ti. Sace antravāsakena kathinaṃ attharati, tadā taṃ gahetvā vadeyya—‘imaṃ antravāsakaṃ adhiṭṭhāmī’ ti. Tato (7) yadāsaṅghāṭiyā kathinaṃ attharati, tadā taṃ gahetvā vadeyya—‘imāya saṅghāṭiyā kathinaṃ attharāmī’ ti. Yadā uttarāsaṅghena kathinaṃ attharati, tadātaṃ gahetvā vadeyya—‘iminā uttarāsaṅghena kathinaṃ attharāmī’ ti. Yadāantravāsakena kathinaṃ attharati, tadātaṃ gahetvā vadeyya—‘iminā antravāsakena kathinaṃ attharāmī’ ti. Yekeci Kathinakammavidhiyā sambandhānibahūhi pañhāni pucchanti “katamaṃ kathinaṃ ceva kathinadussaṃ ca; kenatṭhena kathinaṃ; kathinatthāraṃ ke labhanti, ke na labhanti; kathinaṃ kena dinnam vaṭṭati; katīhi aṅgehi samannāgato puggalo bhabbo kathinaṃ attharituṃ; katame kathinassa ānisaṃsā, atha sāmaṇerā kathinānisaṃsā labhanti-ādīnī” ti. Etāni pañhāni Pāḷi-atṭhakathā-ṭīkādisu āgatāni dassitāni pañhāni paṭiccabyākariṃsāmi.

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Syāme vā dayyaratthe vā kathinadussadānaṃ

**Phramaha Wiwat Viriyena Therana
racitamidaṃ¹,
Dadayasitārāme Dayyaratthe**

Dayyaratthaṃ hi buddhasāsanagaraṃ hoti bahujanā pana buddhañcadhammañca saṅghanāca saraṇaṃ gata honti ye janā dānādīni puññāni karonti tehi yebhuyyena kathinadussadānaṃ icchitañca patthitañca katañca hoti tato mayā kathinadussadānavatthu vuccate. Imasmim pane pali-aṭṭhakathāsu kathinānujānananidānaṃ tāva dassessāmi. Tato paraṃ dayyaṭṭhe atītakāle ca paccuppannakāle ca rājūnañceva raṭṭhikānañca kathinadānapavattiṃ pavakkhāmi. Dayyaṭṭhe kathinapatisaṃyuttaṃ paññātaṃ ca dassessāmi. Avasāne pana kathinadānassa viseso daṭṭhabbo.

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Syāmaratṭhe Marammābhisāmaggiraṭṭhe Kathinadānussavo

Nyāṇasāmilaṅkārena Bhikkhunā¹

Syāmaratṭhabuddhikakanikhilavijjālaye

Racitamidaṃ

Imasmiṃ paṇṇe marammābhisāmaggiraṭṭhe visesanena syāmaratṭhe kathinadānussava pavattiṃ pavakkhāmi. Taṃ pana kathinussavaṃ kathinadāyake ca kathinaparivāra dānaṃca kathinarukkhadānaṃca kathinakāle syāmajātikānaṃ ākāsapāsādadānapavattiṃ ca dassāmi. Tato paraṃ nānāvihāre viṣuṃ katakathinadānaṃca sakalanagare katasamagga kathinadānaṃca pātukarissāmi. Gāmesu nānāvihāresu katakathinadānassa ceva nānānagaresu katakathinadānassa ca visesaṃ ca dassāmi. Syāmaratṭhe Taunggyi nagare kata-ākāsa-aggidānussavaṃca kathinapariyāyakaraṇaṃca āvibhāvaṃ karomi.

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Mālaysiapadese kaṭhinadussapaveṇikathā

Phramaha Caran Buddhappiyena¹
Malaysiapadese

Imasmim samāgame mahāthere okāsaṃ yācāmi bhante . ito pana mālaysiapadese kaṭhinadussa-paveṇipavatti mayā uccate.

Anusaṃvacchare upakaṭṭhāya vassūpanāyikāya sace yo koci saddho pasanno hutvā tattha tattha vassūpagate bhikkhū upasaṅkamitvā kaṭhinadātukāmbhāvaṃ āroceti . atha vassūpagatā bhikkhū ekamāsa -bbhantare vassaṃvutthakālato paraṃ aññataraṃ divasaṃ pariggaṇhitvā tassa ācikkhanti . evañca divasaggahaṇe kate , kaṭhinadāyako gantvā pariṇe vā sakalagāmajane vā aññagāmike vā tamatthaṃ vatvā ekato kaṭhina dussadānatthāya samādapeti . tato so gantvā niṭṭhitaparikkamma eva kaṭhinadussaṃ gavesati . taṃ s utvā pana te gumbāgumbena bahūni kaṭhinānisaṃsavatthāni kappiya bhaṇḍāni ca aññāni vatthūnisajjētvā tattha saṃghanavakammatthāya rūpiyāni saṃharitvā ca tattha tattha gāme gāmaabhojakassa niyyādentī . īdisā īdisā hi kaṭhinasāmaggī nāma .

Sampatte ca divase pubbaṇhe aṅkatapaṭiyattā gāmaabhojakā ceva gāmaavāsino ca ekato hutvā sannipatitvā tato tato gāmato dīghabherigīta nāmena tūriyaṅgena mahussavaṃ katvā tāni kaṭhinānisaṃsavatthāni kadalikkhandhehi ca rūpiyāni gahetvā gāyamaṇāpi naccamaṇāpi sakalagāmaṃ anupariyāyitvā āramaṃ nenti . netvāna tikkhattuṃ uttarimpī vā uposathaggaṃ gāyamaṇā anupariyāyitvā tāni pavesetvā tattha ṭhapenti . tato bhikkhusaṅgaṃ vanditvā pañcasīlāni samādāya dhammaḍḍesaṇāya ajjhesaṃ karonti . tattha pana dhammakathiko kāladānatthāya dhammaṃ kathetum ārabba diyaḍḍhaghaṭikāmatthaṃ vītinaṃmeti . bhattakiccakāle sampatte so dhamma desanaṃ niṭṭhāpetvā sabhikkhusaṅgho āsanasaṃsaṃ gantvā bhattakiccaṃ karonti .

Nānādesato āgatajanā pana bahūhipi paṇṭehi khādanīyabhojanīyehi bhikkhu saṅgaṃ parivisanti . taṃdivasaṃ kira dānaṃ atirekaṃ ahosi . āgatajanāpi adhimattā . bhattakicce kate sabbeva punayeva uposathagge paccāgamaṃ sannipatitvā bhikkhu saṅghassa kaṭhinacīvarena saddhiṃ ābhaṃ ānisaṃsaṃ denti . dānapariyosāne sabbova bhikkhusaṅgho paṭibhāsāya anumodanaṃ karonti . taṃdivasasseva vaḍḍhamāna kacchāyāya kaṭhinadussadānavidhi niṭṭhaṅgato . saṅghapariyāpannaṃ pana kiccaṃ na mayā ānetvā vuccate kaṭhinakkhandhake pākāṭattā . tasmā ettāvatā saṅkhepena kaṭhinadussapaveṇikathaṃ niṭṭhāpemi .

Te atthaladdhā sukhitā viruḷhā buddhasāsane
aroga sukhitā hottha saha sabbehi nātibhi .

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Kambujaraṭṭhe Kathinadānappaveṇi

Idaṃ kambojikenā (Sem Chhunly) sobhitabhikkhunā¹
kelaniyavissavijjālayassa pālipaṇḍitapekkena racitaṃ

Visuddhimavisuddhānaṃ suddhisampāpakiṇṇinaṃ
Dhammañcāriyasaṅghaṇṇa satataṃ sīrasā name.

Vandāmi bhante mahātherā!
Okāsaṃ detha me bhante!

Idāni ahampi kambujaraṭṭhe pālībhasāya vitthārena kathinadānappaveṇiṃ vaṇṇayissāmi.
Kambujaraṭṭhe ca tāva buddhasāsanappavattiṃ dassetuṃ vaṭṭati eva.

Evañhi nānāpotthakesu likhitakhemaritiḥāso ‘Kambujappadeso pubbapurisā pasannacittā buddhasāsanāṃ paṭiggaṇhitvā anekāni satavaccharāni sakkaccaṃ paṭipajjimsūti nidassesī. Paṭhamasamantappāsādikāyaṃ ‘moggalīputtatissatthero kira tatiyasaṅgītiṃ katvā tattha sāsanaṃ pakāsituṃ soṇattheraṇca uttarattheraṇca suvaṇṇabhūmiṃ pesesī’² ti desito. Tena kho pana samayena raṭṭhāni khemararaṭṭhaṇca mon-raṭṭhaṇca javāraṭṭhaṇca campāraṭṭhaṇca tassā maṇḍale paṭiṭṭhāhimsu. Tasmā ekacce ācariyā ‘etaṃ sāsanaṃ maññe buddhakālaparicchedassa tatiyasatavaccharato paṭṭhāya Kambujaraṭṭhe paṭiṭṭhāsī’³ ti evaṃ vutto. Aññe pana pavattividū buddharūpaṇca pāsāṇalekhaṇca sakkhivatthūni nissāya “Khemarapubbapurisā Buddhasāsanāṃ paṭiggaṇhitvā ‘Nakor Phnom’iti nāmakassa nagarassa samaye Kiṭṭhakālaparicchedassa paṭhame satavacchare sakkaccaṃ paṭipajjimsū’⁴ ti nidassesuṃ. Tathā hi rājā ca rājayuttā ceva janānujanā ca buddhasāsanikā tato paṭṭhāya yāvajjattanā etaṃ buddhasāsanāṃ yāvajjivaṃ saraṇaṃ paṭiggaṇhanti. Evaṃ kāraṇe etassa anubhāvo sakaladeso sabbakhemarapajānaṃ hadayaṃ pharitvā jātikasāsanāṃ ahosi. Yebhuyyena buddhasāsanassa iddhibhalaṃ anubhavitvā jātikossavappaveṇī sabbāni puñṇakammāni pi vārikabhattachanavasāṃvaccharappavesanamātāpitābhisekacatupaccayakulaputtapabbajādikā upajjimsu. Tato pana seṭṭhataraṃ puñṇakammaṃ kathinadānameva. Bhagavatā hi aññatarasmiṃ āvāse temāsaṃ vutthavassassa bhikkhusaṅghassa anuggahāya vinayaṇṭake kathinakkhandhake etaṃ seṭṭhadānaṃ anuññātaṃ, tasmā theravādaḥbuddhasā-sanamāmakā pajā saddhāpasannā anusaṃvacchare idaṃ karonti, evaṇca pana ekūnatimsadivasā assujamāsassa kaṇhapakkhassa paṭhamadivasato paṭṭhāya yāva kattikamāsassa sukkapakkhassa paṇṇarasā honti. Idampi kambujavāsīhi ‘Bunkathin vā Bunkathina tean’iti vā vuccati.

¹ ven. **Sem Chhunly) sobhito Venerable SemChhunly (Sobhito)BA** (Prah Sihanouk Raja Buddhist University, Cambodia); MA in Pali (Peradeniya); PhD Candidate (Kelaniya) (Pali), (Kelaniya), Sri Lanka
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² Ayaṃ pāṭho Paṭhamasamantappāsādikāyaṃ kathā dissati

³ Ayaṃ kathā Buddhasāsanāvidyāsāstrapotthake dissati

⁴ Ayameva Kambujabuddhasāsanappavattipotthake passiyate

Atītakālato paṭṭhāya yāvajjattanā bhūtapaveṇiyā khemarapajā 'kathinadānaṃ dāyakassa ca paṭiggāhakassa ānisaṃsalābhatā nānādānato vā cīvaradānato vā seṭṭhataraṃ hotī'ti saddahanti. Bhagavā hi 'ye janā sukhamicchantā datvāna kathinacīvaraṃ tepi dukkhā pamuñcanti bhutvā devesu manussesu narakādīnaṃ na jāyanti kathinadānassidaṃ phalaṃ cha devaloke ciraṃ bhutvā dibbasampattiṃ tato cavitvā manussaloke rājā honti mahabbalā sattaratanasampannā catudīpesu issarā te janā saṃsarantāpi apāye na gamissanti dvekule upapajjanti khattiyepi brahmaṇe hīne kule na jāyanti kathinadānassidaṃ phalanti⁵ evaṃ desesi. Apica etaṃ kālēna ca vatthunā ceva kammena ānisaṃsena paṭiggāhakena cāti pañcaṅgikehi viśesato mahākusalakammaṃ. Tattha kālēnāti na etaṃ devasikaṃ vā anumāsikaṃ vā kātuṃ sakkā, bhagavatā ekūnatimsadivasappamāṇā assujamāsassa kaṇhapakkhassa paṭhamadivasato paṭṭhāya yāva kattikamāsassa sukkapakkhassa paṇṇarasā anuññātā honti. Vutthunāti ticīvarasaṅkhātaraṃ vatthu bhagavatā paññattavinayena parikammaṃ. Kammenāti yathā ca dāyako vinayappaññattiyā sammā kātabbo hoti, tattheva etāya bhikkhu atthatakathino kātabbo. Ānisaṃsenāti dāyakassa ca paṭiggāhakassa ca pañcānisaṃsāni kappissanti. Paṭiggāhakenāti aññataro bhikkhu eva aññatarasmim āvāse temāsaṃ vassaṃ vuttho hoti. Puna ca paraṃ kenaci kathinaṃ anekāni parikkhārabhogādīni vatthūni pariccajitvā dukkatakammaṃ. Evaṃ kāraṇe kathinadānādhipati dāyako aḍḍho mahaddhano mahābhogo bhaveyya. Kambujadese kathinadānaṃ ca nāma ekaṃ antaravāsakaṃ vā uttarāsaṅgaṃ vā saṅghāṭī vā appahonakaṃ atthi, anekā kho pana parikkhārā bhaveyyuṃ, viśesena rūpiyavatthūni kuṭivihārupaṭṭhānasālāpāṭhasālārogyasālā-setupanthādikassa senāsanassa karaṇatthāya ṭhapitāni. Tasmā eso dānādhipati na bhaveyya, saddhāpasannā parisā samaggā sammodamānā samantā ekekārāme kathinadānaṃ kātuṃ samādapetvā tattha tattha vutthavassassa bhikkhusaṅghassa idaṃ niyyādenti. Etasmim nidāne etasmim pakaraṇe sabbe kambujavāsino anusaṃvacchare sakaladese etassa oḷārikaṃ mahossavaṃ pavattenti. Kāni kambujadese kathinadānappaveṇiyā lakkaṇakiccānīti. Ayamettha saṅkhepo.

⁵ Ayam paṭho puññappavattipotthake dissati

Ko hi kathinatthāro?

**Gunissariyena Bhikkhunā¹
Dhammadūtavijjālaye ācariyena racitamidaṃ**

Ajjakāle bahū cīvaradāyakā kathina cīvaradānameva 'ajja amhe vihāraṃ gantvā kathinaṃ attharissāmā'ti vadanti. Eso kathinatthā nāma na hoti. kathinatthāro ca nāma na dāyakānaṃ atthataṃ hoti. bhikkhūnameva atthataṃ hoti. dāyakā bhikkhūnaṃ kathinatthāya dāyakā kathinacīvaraṃ saṃghaṃ dadanti nāma.

imaṃ kathinacīvaraṃ saṃghassa demā. Kathinatthāro pana saṃghassa karaṇīyakiccameva. Kathinatthāya imaṃ kathinacīvaraṃ saṃghassa demā'ti vaditvā dadantacīvaraṃ saṃgho ñattikammavācehi bhāsanta kathinatthārahassa bhikkhuno dadanti. eso kathinatthāro. so bhikkhu idaṃ kathinacīvaraṃ gahetvā sakavihāre kathinatthārakiccaṃ katvā kathinatthāro karoti. paccuddhārahassa cīvaraṃ paccuddharitvā kathinacīvaraṃ adhiṭṭhahitvā taṃ cīvaraṃ vinayānurūpena karaṇīyameva hoti.

kathinatthārena laddhānisaṃsampi vassavāsikānaṃ aññesaṃ bhikkhūnaṃ anumodantena pañca ānisaṃse labhati. etena upāyena pañcānisaṃse labhantī. Evaṃ sīmantare kammavācaṃ bhāsivā kathinatthārahassa bhikkhuno kathina āraha cīvaraṃ kathakammaṃ katvā saha sabrahmacārīhi kathinānisaṃse labhiyamāne kathinatthāroti vuccati. Tasmā vuttaṃ kathinatthāro nāma na dāyakānaṃ atthataṃ hoti. Bhikkhūnameva atthataṃ hoti.

¹ Ven. Ashin Gunisariya, MA, PhD Candidate (Annamalai, University, India), Dhammaduta College, Bago, Myanmar



Shan State Buddhist University

**The 1st Kathina Ceremony of SSBU &
the Conference
on Theravbada Tradition Kathina**

2016, November 6

Abstracts (English)

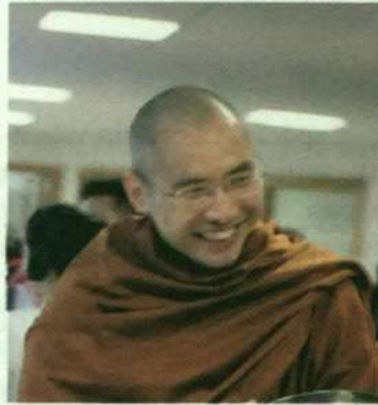
Speakers (in English)

The 2nd International Pali Conference: The Theravada Tradition Kathina and Its Social and Psychological Significances



Ven. Dr. Ashin Kesara

Vinayavidhu; PhD (ITBMU), MA (ITBMU), BA (ITBMU), Diploma (ITBMU), BA (Yangon University);
Lecturer of the Department of Vinaya, ITBMU, Yangon



Ven. Prof. Dr. K. Dhammasami

DPhil (Oxford); Abbot, Oxford Buddha Vihâra, UK, Singapore & Malaysia
Trustee, Oxford Centre for the Buddhist Studies, University of Oxford, UK
Executive Secretary, The Association of Theravâda Buddhist Universities;
Executive Secretary, The International Association of Buddhist Universities:
The founder, Shan State Buddhist University
Taunggyi, Shan State, Myanmar



Phramaha Keyrati Dhirapañño

Pariendham level 6, MD MCU; was a Medical Doctor; first class honor American board of Pediatrics, Children's Hospital Michigan; Subboard Pediatric Endocrinology Children's Hospital Center Cincinnati;
Vice abbot of Wat Pah Boonlorm, Thailand



Venerable Dith Virak

PhD Candidate in Pali (Kelaniya), MA in Pali (Peradeniya); BA in Pali,
Preah Sihanouk Raj Buddhist University, Cambodia



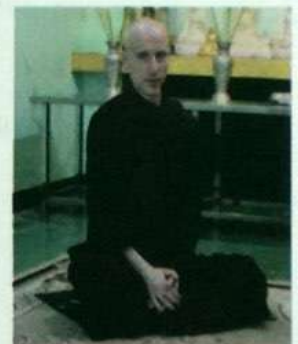
Ven. Dr. Panahaduwe Yasassi

PhD (University of Jayewardenepura), Lecturer, University of Sri Jayewardenepura, MA (Kelaniya & BPU) BA (Special) First Class, University of Sri Jayewardenepura



Ven. Prof. Dr. Ashin Acara

PhD (ITBMU); MA and BA, (SPSUM) Professor & the Head of Department of English, State Pariyatti Sasana University, Mandalay, Myanmar



Ven. Sarana,

BA, first class (BPU), from Czech Republic, Residing at Shwe Oo Min Dhammasukha Tawya Yeikthar Yangon, Myanmar

Kathina and its Sociological and Psychological Significance

By Venerable Prof. Dr.Dhammasami¹
DPhil (Oxford), University of Oxford,UK
The Founder, Shan State Buddhist University,
Taunggyi, Shan State, Myanmar

"The the faithful, Kathina is a special occasion when any generous donor may participate in a robe-offering ceremony, with monks as the receivers of the robe. However, to the neutral observers, Kathina can be a puzzle: why people go extra length to hold an elaborate ceremony involving many lay people and monks just to offer robes.

This paper intends to revisit the historical context of the Kathina robe-offering practice and analyses it from sociological and psychological viewpoints. This paper argues that when the Lord Buddha allowed the practice of the Kathina he envisaged at least two benefits in his mind: (1) the emotional training of individual monks to live in harmony and joyfully in the monastic community and (2) the harmony and long lasting of the community itself. Kathina is the only occasion when a bhikkhu commits an offence for not having positive emotion with regard to the sharing of robes and requisites among community members during the Kathina process."

Keywords: kathina, donor, receivers, puzzle, historical context, sociological and psychological viewpoints

Kathina: The Lost Diamond

By Ven.Sarana

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Buddhist and Pali University of Sri Lanka

from Czech Republic

Residing at Shwe Oo Min

Dhammasukha Tawya Yeithar,

Yangon, Myanmar

According to the ancient scripture on kathina the Kathinava msa one of the meanings of the word kathina is “diamond”, implying how hard and fortunate is this donation of robes to Saṅgha. The purpose and meaning of kathinas we find them in the words of the Buddha however seems to differ from the tradition that we see at present. I would like to discuss the major differences and invite the knowledgeable to join me in a very interesting and inspiring debate. The three points I would like to analyze and open for discussion are: 1. Why did the Buddha introduce kathina? 2. Why and how do the kathina privileges (kathinānisamsā) become valid? 3. What was the original role of lay people in the event of kathina? I believe that if I asked these three questions a monk in the Buddha’s time, I’d get different answers than a monk in modern times would give me. The ven. Aggacitta, a famous sayadaw of Malaysia, has analyzed these questions and came to the conclusion that Kathina ceremony is not necessary today. In my opinion kathina ceremony is very valuable even today, but Its true value has yet to be revealed and fulfilled. The three questions mentioned above will be scrutinized and submitted together with various quotations and references to the Pāli scriptures of Mūla-Pāli, Aṭṭhakathā, and Tīka, as well as less known Pāli scriptures, and I will include quotes and explanations given by Burmese sayadaws as well.

Keywords: Kathina, diamond, purpose, meaning, points, buddha introduce, valid, original role of lay people, scriptures

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Kathina Tradition in Thailand

Ven.Dr. Phra Dhirapañño
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Vice abbot of Wat Pah Boonlorn,
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Children's Hospital Michigan;
Subboard Pediatric Endocrinology,
Children's Hospital Center Cincinnati

The essence of Kathina is Unity and Harmony. When there are minimums of five bhikkhus who have spent the Rains Residence unbroken together in one place. In the last month of the rain season, they can choose one day to get together to collect pieces of cloth and make them into a completed robe before dawn rise of the following day. Every bhikkhus have to help in this process. The robe is then offered to a monk among them who are in need of the robe the most. The bhikkhus who participate in this ceremony are given certain privileges which then allow them to make their own robes easier and extend their robe-making time till the end of the cold season.

The paper that will present here is based pretty much on the Northeast tradition, which may not be that much different from the other part of Thailand. In the Northeast Thailand, the kathina concept is extended to the lay-people in the community as well. When the lay people see the harmonious and unity in a sangha and then learn about how difficult it is for monks to find pieces of cloth. They come up and offer help by taking a responsibility to find enough cloth for monks. This has to be emphasized that the monastic rules prohibit any hint on the monk's part. From few Vinaya rules that the Buddha allowed for the monks become a tradition for the whole community. When the day of kathina is announced, it is the time for lay people to persuade one another, collect money and requisites to support the monastery.

In the old days, there are no commercial robes to buy from the market therefore in order to make a robe one needs a lot of preparations and helps from the community. These days robes that can be easily bought so the spirit of the whole village coming together to make cloth is fading away. To preserve the local handmade cloth tradition some faithful communities, especially in the North and Northeast of Thailand, decide that whole village will get together the day before the monk's Kathina day. They will make cloth by themselves all within one day to get it ready to be made into a robe the following day. This tradition is called Culla Kathina (Little Kathina) the extension of the Maha Kathina (Great Kathina) which is the original monastic Kathina.

It is also the great time for giving and sharing. Some city dwellers take this opportunity to bring their families back to their roots to be acquaintance to the monastery.

Keywords: Kathina concepts, Culla Kathina and Maha Kathina, kathina tradition in Thailand

Kathina Traditional Ceremony in Cambodia

Ven. Dith Virak (Kalyāṇacārī)

PhD Candidate (in Pali),

Postgraduate institute Pali and Buddhist Studies, Sri Lanka

Kathina is a special Buddhist ceremony that Lord Buddha has allowed Buddhist monks who have stayed in one place during three months of rainy retreat according to Vinaya rule. Therefore, Kathina is annually celebrated by devotees as a part of their religious activities. It is held from the 1st waxing moon of 11th lunar month to 15th full moon day of 12th lunar month (29 days). The ceremony has been held in Cambodia since the arrival of the Theravada Buddhism. It is called 'Bun Kathin' or 'Bun Kathintean'.

According to Khmer tradition, Cambodians have believed that Kathinadāna is greater than other ceremonies because it has a great profit to a giver and a receiver. This festival, on the other hand, is spent much money and most of doers: a king, ministers, millionaires, and the rich always perform this Kathina ceremony because it is not only a ceremony to offer Kathina robe, but also to offer other necessary items in daily need of living to the monks and raising fund for various need of the monastery, mainly for constructions such as school, road, and hospital, etc. If there is not a Kathina owner, the villagers surrounding each monastery can celebrate the united Kathina (Kathinasāmaggī). Furthermore, this festival is a great ceremony which is practiced in all monasteries in the whole country, and it also requires performing many processes such as preparation, request, information, paritta chanting and dhamma talks, procession, address of kathina, Kathina robe-offering and its items, and share and transference of the merit to departed ones. Actually this Kathina ceremony is celebrated to facilitate monks to free from five minor rules and a doer will obtain a great merit for present and the next life with prosperity in heaven or even on the earth.

Keywords: preparation, request, information, paritta chanting, procession, address, Kathina robe-offering and its items, and share and transference the merit to departed one

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Making the Robes in the Theravada Tradition

Ven. Dr. Kesara

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I.T.B.M. University, Yangon, Myanmar

This paper explains about making the robes allowed by the Buddha for Theravāda Buddhist monks . It tries to solve to the problems and conflicts brought by the scholars who studied about them. There are three basic issues discussed in this paper. They are what original Pāli Texts taught about them, what commentary, Sub- commentary, Sub- sub- commentary explained about them and how modern scholars understand them. To identify the essential making the robes of the Buddhist monks with proper interpretation, both the early and the modern Buddhist literatures and Texts will be explored. Besides, this paper will investigate scholarly interpretation of early Buddhist Texts and perspective of Buddhist scholars. In addition, it will provide an explanation of making the robes allowed by the Buddha for theravāda Buddhist monks.

Keywords: Making robes in Theravada tradition, What commentary, Sub-commentary, Sub-sub-commentary

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Kathina Benefits

By Ven. Dr. Ashin Acara

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State Pariyatti Sasana University, Mandalay

Monks who perform the act of *kathina* and who rejoice in the kathina are entitled to enjoy the five kathina benefits: going to families without informing another monk who is present after accepting an invitation of alms meal; staying away from determined three robes; having group meal; using as many robes as one desires without determining them and without sharing them with other monks; sharing the kathina benefit robes among the particular monks who are entitled to enjoy the kathina benefits. These five benefits will be explained in this chapter.

Keywords: the 5 kathina benefits

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The Rites and Rituals related to the Kathina Ceremony in Sri Lanka

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Offering of Kathina Civara to the Bhikkhus is a traditional and long standing religious ceremony among Buddhists of Sri Lanka held annually at the end of the Rainy Retreat. The meanings of the term kathina in Pali are hard, firm, stiff, etc. This denotes the offering of a piece of cloth or a robe to the Bhikkhus by the lay Buddhist followers. This festival had been originated at the time of the Buddha with the approval of himself. This is offered to the whole congregation of Bhikkhus and then it is dedicated to a certain monk living in the monastery concerning the states of the robe possessed him. The kathina robe can be offered by gods or humans. Apart from the laymen a bhikkhu, a novice or a bhikkhuni also can make offerings of kathina cloth to the bhikkhus. The kathina cloth (kathinadussa) becomes a kathina robe (kathina civara) when it is accepted by the bhikkhus after following the necessary procedure. The Buddha himself has preached the importance of the offering of kathina civara in many places and the biographies of certain arhants such as Nagita mentions the value of offering kathina civara. Also it reckoned as one of the eight great acts that yield to the donor the highest benefits (mahakusala kamma). From the side of monks the bhikkhus who accepts the kathina civara becomes entitled to enjoy five privileges.

Certain rites and rituals such as inviting the bhikkhus to observe rainy retreat, providing fourfold requisites to the bhikkhus, conducting various religious activities throughout the three month period, conducting all night Pirith Chanting before the kathina ceremony, alms giving on the kathina day, conducting the kathina procession, preparing the kathina civara during the day time and delivering the Dhamma sermon are performed. The main objective of this research paper is to examine the current nature of the kathina ceremony in Sri Lanka paying special attention to the rites and rituals related to it.

Keywords -: Kathina, Rituals, Ceremony, Bhikkhus

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Shan State Buddhist University

**The 1st Kathina Ceremony of SSBU &
the Conference
on Theravbada Tradition Kathina**

2016, November 5-7

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(A) Sangha Nayaka

The Organizing Committee and Volunteer

The 1st Kathina Ceremony of SSBU and Theravada Tradition Kathina Conference

5-7 November 2016

Shan State Buddhist University, Taunggyi, Shan State,

Republic of the Union of Myanmar

5-7 November 2016

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5. Ven. Kumara Langkhur (SSBU)
6. Ma Soe Yu Pying
7. Nang Num Htwe

5. Sub committee

(A) Invitations

1. Ven. Vimalaphibala (SSBU)
2. Ven. Nyanasamilankara (SSBU)
3. Ven. Siridhamma (Veluwan)
4. U Tak Faw
5. Lung Sai Kyaw Myint
6. Lung Sai Aww Ling
7. Lung Sai Zaw Zaw
8. Lung Sai San Kyaw
9. Sai San Shwe
10. Nang Kham Noon
11. Daw Yin Mu Aung
12. Lung Sai Aung Than
13. Pa Nang Kham Phong

(B) Logistic

1. Ven. Siridhamma
2. Ven. Muninda (Wanzam, Móngmu)
3. Ven. Zinabutta (Nongmon)
4. Ven. Zinawvada (Veluwan, Tgi)
5. Lung Sai Nong and Kammathan Committees

(C) Welcoming audiences in the ceremony

1. Lung Sai Tun Mya
2. U Aung Khine
3. Lung Sai Aww Ze Ya
4. Lung Sai Nyaunt
5. Lung Sai Kan Kham
6. Lung Sai Yee
7. Lung Sai Nong
8. Lung Sai Nut
9. Lung Sai Seng
10. Daw Yin Maw Aung (Yangon)
11. Suzata Dhammacakka Group
12. Kusala Samakki Group
13. Pitakat Shan Dhammacakka Group
14. Kying Tung Monastery Dhammacakka Group
15. Mae Heing Nom Group

(D) Food Preparation

1. Ven. Kosalla (SSBU)
2. Nam Khone Shan Parahita Group Members
(Tgi)
3. Mae Heing Nom Group Members
4. Max Myanmar Groups employers

(E) Food Offering for Monks

1. Ven. Kosalla (SSBU)
2. Ven. Kovida (SSBU)
3. Lung Sai San Sai
4. Lung Sai Aww Ling
5. Lung Sai Thin Win
6. Lung Sai Shwe Hla (Paya Pyu)
7. Lung Sai Kham Lu
8. Lung Sai Aye Kyaw
9. Lung Sai San Tun
10. Lung Sai Aik (Myay Pyu)
11. Lung Sai Yee
12. Lung Sai Shwe Hla (Myay Pyu)
13. Lung Sai San Kyaw (Myay Pyu)
14. Lung Sai Aik (Mangala Oo)
15. Lung Sai Mant
16. Lung Sai Kyaw Shwe
17. Lung Sai Maung Nyunt
18. Lung Sai San Shwe and groups

(F) Preparing Soft drinks, fruits, cakes and snacks

1. Ven. Kovida (SSBU)
2. Ven. Kosalla (SSBU)

(G) Food donors

5 November 2016 Daw Nwet Nwet Aye
(Private High School)

6 November 2016

(a) Food donor for Sangha monks:
Lung Sai Nom + Pa Nang Mya Sein Nyo and
Family, Taunggyi

(b) Soft drinks, fruits and cakes donation:

Sujata Dhammacakka Group

7 November 2016

(a) **Food donor**

Aung Pyi Tan Company Limited, Yangon

(b) **Soft drinks and Snacks donor**

Aung Pyi Tan Company Limited, Yangon

(c) Preparing Committee
Nam Khone Shan Parahita Group (Tgi)

(H) Souvenirs and donations preparing committee

1. Ven. Suranan (SSBU)
2. Ven. Sopana (SSBU)
3. Nam Khone Shan Parahita Group Members (Tgi)
4. Daw Yin Maw Aung (Yangon)
5. Daw Yin Mon Aung (Yangon)
6. Nang Num Htwe

(I) Transportations committee

1. Ven. Khemananda (Sri Lanka)
2. Ven. Oaktama (Veluwan, Tgi)
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(J) Conference Hall Decoration

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3. Ven. Nandiya (Thailand)
4. Ven. Suranan (SSBU)
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10. Lung Sai Oo
11. Lung Sai Oot
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15. Sai Kham Mon
16. Sai Aye Kyaw
17. Lung Shwe Hla (Myay Pyu)
18. Sai Tun Oo
19. U Khin Maung
20. Sai Moe
21. Sai Seng
22. Lung Sai Kham Lu
23. Sai Long (Ye Aye Kwin)
24. Sai Se
25. Sai Ohn Nywe

27. Sai Yee
28. Lung Sai Aung Than
29. Sai Shing
30. Nam Khone Shan Parahita Group Members (Tgi)

(K) Donation Center Committee

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4. Sai Oo
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7. Sai Kham Nom
8. Sai Moe
9. Sai Long (Ye Aye Kwin)
10. Sai Se
11. Sai Aung Min
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(L) Evening Dhamma Talk Preparatory Committee

1. Ven. Siridhamma
2. Ven. Visittabhipala
3. Ven. Mahosathalankara
4. U Aung Khine
5. Lung Sai Nyunt
6. Lung Aw Ze Ya
7. Lung Sai Chit Tin
8. Lung Sai Pan Aung
9. Lung Sai Kan Kham
10. Lung Sai Nong
11. Lung Sai Nut
12. Lung Sai Seng
13. Lung Sai Oot

(M) Video Camera Team

1. Ven. Kumara Langkhur (SSBU)
2. Ven. Sumana (Thailand)
3. Ven. Maha Ananda (Thailand)
4. Ven. Zaninda (Thailand)
5. Ven. Tikkhanyana (Thailand)
6. Sai Shwe Aung (Golden Cherry, Tgi)
7. Sai Khun Ttee (Taunggyi)

Note/ (1) Sangha will take a record in conference hall.

- (2) Sai Shwe Aung will record in the whole event & conference hall.
- (3) Sai Khun Htee will record the evening dhamma talks

(N) Group Tour for Sightseeing Committee

- 1. Ven. Siridhamma (Veluwan, Tgi)
- 2. Ven. Vimalabhipala (SSBU)
- 3. Daw Soe Yu Paing

(O) Traditional Performance Committee

Lung Sai Aung Sa (Shan Literature and Cultural, Tgi)

(P) Preparing for Places

Aung Pyi Tan Company Limited and Committee of Veluwan, Pitakat and Kammathan Monastery.
Max Myanmar Family

(Q) Preparing food, flowers and fruits to offer the Buddha Statue

Kusala Samakki Group Members, Taunggyi

(R) Cooking

Mao Shwe Le Sasana Group Members, Taunggyi

(S) Cleaning

Sein Lan Group

(T) First Aids

- (a) Nam Khone Shan Parahita Group Members (Tgi)
- (b) The State Health Care Department
- (c) Nang Ye Mon Group (natural medicine)

(U) Roads Policing Team

U Than Oo will contact the

(V) Kathina & Conference Office (SSBU)

- 1. Ven. Nyanasamilankara (SSBU)
- 2. Ven. Candima (SSBU)
- 3. Ven. Kumara Langkhur (SSBU)
- 4. Ven. Kavinda (Sri Lanka)
- 5. Ven. Sumana (Sri Lanka)
- 6. Ven. Vipassana (Sri Lanka)
- 7. Ven. Pindawla (Thailand)
- 8. Ven. Maha Sengfa (Thailand)
- 9. Ma Soe Yu Pying (SSBU)

10. Nang Num Htwe (SSBU)

(W) Kathina & Conference Office (Yangon)

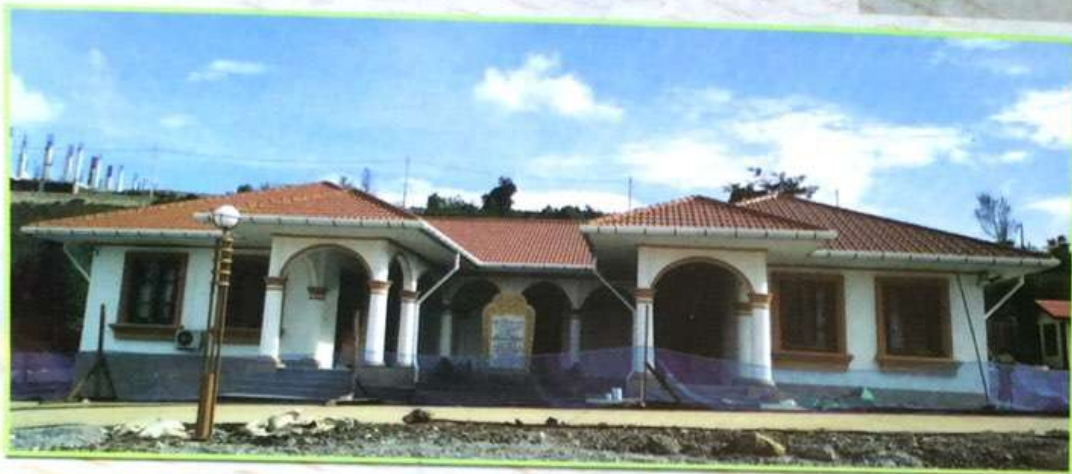
1. Ven. Aindaka (Laykyunsakyar, 9 mile)
2. Ven. Vepulla (OBVY)
3. Ven. Nyatikham
4. Nang Seng Mon
5. Nang Maw
6. Nang May
7. Ma Soe Yu and her friends

(X) Sound System and Projector

1. Ven. Mahayen (Thailand)
2. Ven. Suranan (SSBU)
3. Max Myanmar Groups



Shan State Buddhist University



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